C. G. 776 thunder), often identified with Christian saints (e.g. the god of thunder with St. Elias or St. George); patrons of agriculture, of cattle breeding, of horsemen, of thieves, etc.; and also a large array of spirits, angels, witches, and wood-giants; and finally a variety of superstitions, of which may be mentioned C. G. [754] the fear of the "evil eye".

C G [778] The religious worship of the Georgian mountain tribes has reverted to their ancient tribal religion, veiled by Christian terminology. Their places of worship, called khat'i "icon" or dzhvari "cross," are small huts of rough stones, mostly standing in sacred groves. Their only adornment are pieces of cloth or horns of the Caucasian capricorn as votive offerings. The same words denote also the supernatural power residing in these huts; it is conceived as a sort of mediator between mankind and the supreme god called Morige "he who allots, distributes." Each village and each clan have their khati, and each tribe, too, had a common khat'i; e.g., that of the Pshav is called Lashris dzhvari, that of the Mtiul Lomisas dzhvari. Every member of the clan considers himself a "serf" (q'ma) of the khat'i, which may send him success, or disease and death. Each khat'i possessed pastures, arable land and woods where it was C. G. 793 forbidden to fell a single tree. Attached to it was a body of functionaries who were appointed temporarily or held their office by

C. G. 793 hereditary rights. The priest, called khevis beri "elder of the valley," khutsi "priest" or dek'anozi "dean," pronounced the ceremonial prayers and sacrificed the sheep and cows offered as victims. The kadagi or dzhvaris meene "interpreter," "tongue of the dzhvari," a kind of shaman, pronounced the will of the khat'i. The medroshe "standard bearer" or khat'is pekhi "foot of the khat'i" carried the sacred banner (drosha) on festive days. A special functionary attended to the brewing of the sacred beer, a custom borrowed from the Ossetes. The beer was drunk at the annual festivals which were attended by all the "serfs" of the khat'i.

C. G. [782]

C. G. [791]

C. G. [795]

In Svanetia the functions of the Khevsur khevis beri were performed by priests not regularly ordained and without any theological training; they were called bap (from Greek pappas). The numerous ancient churches were neglected and were only used for storing the vessels, vestments and books relating to the divine service; these were jealously guarded from alienation. Many originally Christian feasts and Saint's days were celebrated with prayers, drinking of home-made brandy and eating of sacrificed animals and fancy bread of different traditional shapes. Similar rites were observed on the commemoration days of the dead which were performed at fixed intervals.

C. G. [771]

C. G. 796

C. G. [769]

7:Columbia U. S-4,5 1956 RH1 Caucasia RH1
Armenia RJ1

C.
A.
795
162

The population of Soviet Armenia is estimated to be close to 1,500,000 (1939 census, 1,280,000; 1947 estimate, 1,345,000). Of this total a little more than 85 per cent are Armenians, nearly all presumably in communion with the Armenian Apostolic Church. There are some 130,000 Azerbaijani Turks of the Shiite sect, and about 50,000 Kurds of the Shafiite sect. In addition, there are several thousand Yezidis (devil-worshippers), Nestorians, Russians and Georgians. No information is available concerning these minor groups and their religious institutions. Whatever places of worship the Russians, Nestorians, Georgians and Yezidis might have had prior to the Russian Revolution, they certainly are not in existence now.

C.
A.
346

The more numerous Kurds perhaps did have certain places of worship but none seem to remain today; at least there is nothing to indicate that they have such places. For the Azerbaijani Turks there was an old imposing and historic mosque in Erivan, a landmark in the city for centuries. It was still there twenty years ago, a relic of the old era. If still intact, it may be used by the several thousand Azerbaijanis of that city as well as by the Turks.

C.
A.
793

Judging by the old order or organization, the titular spiritual head of the Azerbaijani Turks in Soviet Armenia and his followers there owe allegiance to the Grand Mufty (or the Chief Imam) in Baku. The Grand Mufty probably has his

C: A: 793 deputy in Erivan, and the latter in turn has imams under him in communities where Azer-
C: A: 874 baijanis are numerous. Of course there are no medressehs (religious schools), and these communities must depend on the recently re-opened medresseh in Baku for their future spiritual leaders. Thus even the largest and the most numerous minority group in Soviet Armenia probably does not have freedom to attend to its spiritual needs.

C: A: 795 659 The case of the Armenian Church is naturally quite different. As was stated earlier, the Church had been the principal national institutions from the very beginning, and continued as such throughout the checkered history of the Armenian people. It served the people supremely well in dispersion, and in their dire need of spiritual sustenance. Before its authority was undermined and practically shattered by the Soviet regime the Church was a most powerful force in the life of Armenian communities. It has become the beneficiary of considerable wealth, largely through bequests and gifts, and had used that wealth for the education of religious and lay leaders. In this respect the Church was practically the sole organizer and supervisor of the educational system prevailing in Armenian communities. With the advent of the new regime, and the separation of schools from the Church, the whole fabric of the old educational system crumbled. And by confiscating all Church property and thus depriving the

7: Columbia U. S-4, 5 1956 RHl Caucasia
RHl

533 1 Balanchivadze, Meliton Antonovich 1862-1937 Georgian composer of romances. People's artist of Georgia. Father of composer Andrei Melit. Balanchivadze. Wrote opera: Kovarnaia Daredzhan, 1937

BE II 4:115

793 2 Baldzhian, Vazgen I, Catholicos, formerly BISHOP BALDZHIAN Elected Sept. 30, 1955. Born in 1908, Bucharest, Rumania. Graduate of philosophical and theological faculties of Bucharest Univ. Headed Arm. diocese in Rumania while the country was allied to Germany and continued to do so after Soviet occupation of Rumania. Had visited Soviet Armenia in 1945, 1948, 1951, 1954 and in his book: Under the Sun of the Motherland, he strictly conformed to Soviet propaganda. Head of Armenian Church in SSSR. For the first time in 1956 Catholicos Edzhmiazin came to Jerusalem with the intention of anointing a new Patriarch of Cilicia (Bishop Sareh of Aleppo, supported by the Dashnag Natl. party appeared certain to win election)

NYT 2/20/56
Bull. Inst. Munich, 3, No. 2, Feb. 1956, 42-46

793 2 Chorekchian, Georg VI
Only asst. until 1938. 1945 he was elected Catholicos of all Armenians. Under his era much propaganda was made to induce Armenians from abroad to come back to Armenia. He was looked on by Soviet regime with tolerance for his activities in the cause of peace.

Armenian Catholicos 1955?
Khoren 1938
Bull. Inst. Munich v. 3, No. 2, Feb. 1956, 42-46.

814 1 Chubinashvili, Georgii Nikolaevich 1885- . Prof. at Tiflis univ.; historian of Georgian architecture. Protagonist of idea that Georgian architecture developed independently from Armenian influence. Wrote: Untersuchungen zur Geschichte der georgischen Baukunst, 1921.

BE I 61:698

646 1
643 Chubinidze, Miron Dmitrievich
Deputy to Sov. Nats. VS SSSR (4. s'ezd, 1954). President of Presidium VS Gruz. SSR.

Bak. Rab. 3/19/54
Internatl. Yearbk. 1955:538

316 2 Vartanian, Konstantin Tigranovich
Stalin prize 3. class, 1950 mining engineer.

Laur. Stalin. prem. 1950
p. 35

536
646 1 Vasadze, Akakii Alekseevich
1899-. Actor; CP member since 1939, deputy to VS Gruz, SSR 1.-2. sozyv. Since 1935 director of Rustaveli theatre in Tiflis; he also acted as Iago, Franz, Vasilli Shuiskii, etc. Worked under influence of Mardzhanishvili. For roles in Kidivdze by Daraseli in 1941, Velikii gosudar' by Solov'ev in 1945 and Potoplennye kamni by Mosashvili rec'd. Stalin prizes.

Laur. Stalin. prem. 1950 p. 78
BE II 7:24

646 5 Vas'kov, Aleksei Ivanovich
Cherkes, Deputy Sov. Nats. VS SSSR 4. sozyv. 1954

Pravda 3/18/54

793 2 Vazgen, I
see under
Baldzhian, Armenian Catholicos. 1/1

1/1 [cf. cat. 116, p. 689 -- Ananist]

624 (1) Most of the Lesghian peoples were ruled by their own freely-elected elders independently of any prince. Of course, the Avars and the Laks had their khans,[131] while the Andi were subject to Kumykian and Avarian rulers.[132] After the Russian conquest of the Caucasus, chief native officials approved by the Military Government were known as *naʾibs*.[133]

565 [614] (2) Despite the fact that the Lesghian peoples have been subject to a more or less foreign aristocracy—the gradation being khan, bek, uzden, commoner and slave—[134] the people themselves remained essentially classless. Interest centred mainly around one's own sib. What generally determined precedence among the different sibs was, just as among the Chechens, not noble birth but the size of the sib.[135]

(3) Commoners.

[567] (4) Slaves. Lesghian slaves were usually prisoners taken in war or raids.[136] On paying a ransom or after a 10-year service or on marrying a Mohammedan the slave would be emancipated.[137]

The SOUTHERN CAUCASIANS. The complexity of the Georgian social classes surpasses even that of the Cherkess, a fact of which a mere glance through King Vakhtang's Code will convince us.[138] It should be noted that the [793] clergy do not form a distinct class; rather their class is determined by their ecclesiastical rank. In the following outline we shall also indicate the approximate social rank connected with the various ecclesiastical dignities.

(1) The King. The crown is inherited by the first-born male child. The *Catholicos* i. e., Patriarch of Iberia, ranks immediately after the King. (King Vakhtang's Code § 25.)

(2) Princes:

(a) The princes of the first order *(didebuli thavadi)*. Archbishops. (§ 26)
(b) Princes of the second order. Bishops. (§ 27)
(c) Princes of the third order and archimandrites. (§ 28)

(3) Nobles *(Aznauri)*:

(a) *Aznauri* of the first order and priors with the function of an abbot. (§ 29)

---

[131] Cf. Gadži-Ali, "Skazanie očevidca o Šamilě," SSKG, VII (1873), pp. 6.

[132] Potocki, *Voyage dans les steps d'Astrakhan et du Caucase*, II, p. 165.

[133] The word is derived from the Arabic *nāʾib*. The territory over which the naib was in charge we shall call "naibate". For an excellent description of a naib family see Halil Beg Mussayassul, *Das Land der letzten Ritter*, München, 1936.

[134] Cf. Sveščin, "Očerk narodonaselenija, nravov i obyčaev Dagestancev," ZKO, II (1853), p. 64.

[135] Cf. Essad-Bey, *Der Kaukasus, seine Berge, Völker und Geschichte*, p. 130.

[136] Klaproth, *Beschreibung der russ. Prov.*, p. 117.

[137] Reineggs, *op. cit.*, I, p. 87.
The social stratification of Daghestan has been treated in: A. Tomai, "Materialy k voprosu o feodalizme v istorii Dagestana," *Revoljucionnyj Vostok*, (Moscow, 1935), No. 5, pp. 116—137.

[138] Cf. Karst's edition, pp. 81—85.

8: Lužbetak E-4 (no date) 1951 RHl Caucasia RHl

(b) *Aznauri* of the second order. Regular priests and monks. Merchants of the first order (mok'alak'is, i. e., "inhabitants of the city," usually rich Armenian families of merchants living in Tiflis.[139]

(c) *Aznauri* of the third order and landowners. Here we must include also the merchants of the second order and parish priests. (§ 31)

(d) Merchants of the third order and archdeacons. (§ 32)

(e) Merchants of the fourth order, peasants and artisans *(glekhi)*.[140]

East of the Cherkess, separating them from the Northeastern Caucasians, are the probable descendents of the Alans known as OSSETES. Social differentiation was practically unknown in Ossetia. The rank of "nobles" (*aldars* and *badilyats*) was found only among certain Ossete tribes such as those of Kurtatinsk and Tagaursk, and even in these cases the "nobles" did not enjoy any essential privileges. Among the other tribes there existed at the most an initial stage of social stratification.[141] The Alaghir were specially averse to social classes.[142]

Since it is quite probable that the Ossetes are a remnant of the Alans and Sarmatians, we might rightly ask whether social classes disappeared only in their later history or whether it is an ancient tradition. Moses of Chorene (A. D. 370—490) speaks in his *History of the Armenians* of the son of an Ossetine ruler. This prince, we are told, was captured in a battle between the Ossetes and the Armenians. This report, however, is not reliable, being based on mere legend.[143] Ammianus Marcellus (*Rerum gestarum*, xxxi. 2) seems to be closer to the truth when he writes: "All the Alans are equally of noble descent. They have no slaves." Tacitus indeed says that the Alans were "divided into small tribes and groups, each having a chief or prince," but, as Ladyženskij rightly points out, Tacitus is most likely referring here to the *elders* of each sib and not to princes in the strict sense.[144]

Before the abolition of slavery in the Caucasus the following four distinct classes could be found among the Tagaurians:[145]

---

[139] Karst, p. 82, *note* 7.

[140] These classes existed in pre-Soviet times. The *eristhavi* or "heads of the people" (a class of nobles who held the position of provincial governors) disappeared much sooner. They used to be appointed by the King; the office however, once bestowed, could be passed down from father to son. Cf. Mourier, *Guide au Caucase*, I, p. 102.
The history of Georgian social classes has been studied by S. Danelia, *Fedaluri revoluthia Sakarthveloši. Narkvevi tarmoiobis istoridan Sakarthveloši* (Feudal Revolution in Georgia. A Historical Sketch of the Origin of Feudalism in Georgia), Tiflis, 1935.

[141] N. F. Takoeva, "Kosta Chetagurov etc.," SE, 1949, No. 2, p. 121. Ladyženskij, "Entstehung und Entwicklung des Staates bei den kaukasischen Bergvölkern," *Zeitschr. f. Völkerpsych. u. Soz.*, VI (1930), pp. 428 f.

[142] A. H. Günther, "Zusammenstöße zwischen Gesetz und Gewohnheitsrecht im nördlichen Kaukasus," *Zeitschr. f. vergl. Rechtsw.*, XLVI (1931), p. 325.

[143] Ladyženskij, "Entstehung und Entwicklung des Staates bei den kaukasischen Bergvölkern," *Zeitschr. f. Völkerpsych. u. Soz.*, VI (1930), p. 443.

[144] *ibid.*

[145] Dirr, AGKB, p. 79, *note* 117. Kovalevskij, *Coutume contemp.*, pp. 17—20. Leonović, II, p. 9. B. V. Skitskij, *K voprosu o feodalisme v Digorii*, Ordžonikidze, 1933.

1/n [Georgian noble -- Analyst]